Aduertiſments

partly for due order in the publique adminiſtration of common prayers and vſinge the holy Sacramentes,

and partly for the apparell of all perſons ecclesiaſticall, by vertue of the Queenes maieſties letters commaunding the ſame, the xxv. day of January, in the ſeuenth yeare of the raigne of oure Soueraigne Lady ELYZABETH, by the grace of God, of Englande, Fraunce and Irelande Queene, defender of the fayth. &c.

LONDINI.

Cum priuilegio ad imprimendum ſolum.

1564

The Preface.

The Queenes maiestye of her godly zeale calling to remembraunce howe necessary it is to the auauncement of gods glory, and to the establishmente of Christes pure Religion, for all her louing subiectes, especially the state Ecclesiasticall, to bee knitte together in one perfecte vnitye of doctrine, and to bee conioyned in one vnifoymity of Rites and Maners in the ministration of Gods holy worde, in open prayer and ministratiō of Sacraments, as allo to be of one decent behauioure in their outwarde apparrell, to be knowne partely by their distinct habits to bee of that vocation (who shoulde be reuerenced the rather in their offices as Ministers of the holye thinges whereto they bee called) hathe by her letters directed vnto the Archebyshop of Canterbury and Metropolitane, required, enioyned and straightly charged, that with assistance and conference had with other byshops, namely suche as be in commission for causes ecclesiasticall, some orders might bee taken, whereby all diuersities and varieties amonge them of the clergy and the people (as breedinge nothinge but contention, offence and breache of commō charity, and be agaynste the lawes, good vsuage and ordinaunces of the Realme) might be reformed and repressed, and brought to one maner of vnifoymity throughout the whole Realme, that the people may thereby quietly honour and serue almighty God in truthe,

concord, vnity, peace and quietnes, as by her maie-
ſties ſayde letters more at large dothe appeare.
Wheruppon by diligent conference and communi-
cation in the ſame, and at laſte by aſſent and con-
ſent of the perſons before ſayd, theſe orders & rules
enſuing, haue been thoughte meete and conuenient
to bee vſed and followed: not yet preſcribinge theſe
rules as lawes equiualent with the eternall worde
of God, and as of neceſſity to bynde the conſciences
of her ſubiectes in the nature of them conſidered in
them ſelues: Or as they ſhoulde adde any efficacye,
or more holynes to the vertue of publique prayer
and to the Sacraments, but as temporall orders
meere Eccleſiaſticall, without any vayne ſuperſti-
tion, and as rules in ſome parte of diſcipline concer-
nig decency, diſtinction, and order for the time.

Articles for doctrine & preachinge.

FIrste, that all they whiche shalbe admitted to preache, shalbee diligentlye examined for theire conformity in vnity of doctrine, established by publique authoritye: and admonished to vse sobriety and discretion in teachinge the people, namely in matters of controuersy: and to consider the grauity of their office, and to forese with diligence the matters which they will speake, to vtter them to the edification of the Audience. 1.

Item, that they sette owte in theire preachinge the reuerent estimation of the holye Sacramentes of Baptisme and the Lordes supper, exciting the people to thoften and deuoute receauing of the holy Communion of the body and bludde of Christe, in suche forme as is already prescribed in the booke of Common prayer: and as it is further declared in an Homily concerninge the vertue and efficacye of the sayde Sacramentes. 2.

Item, that they moue the people to all obedience, aswell in obseruation of the orders appointed in the booke of Common seruice, as in the Queenes Maiesties Iniunctions, as also of all other ciuill duetyes due for subiectes to doe. 3.

Item, that al licences for preaching, graunted out by ỹ Archebyshop & Byshopes with the prouince of Canterbury, bearing date before the first day of 4.

marche 1564 be voyde and of none effect, and neuertheleſſe all ſuche as ſhalbe thought meete for the office, to be admitted agayne without difficultye or charge, payinge no more but iiij. pens for the writing, parchement and waxe.

5. Item, yf any Preacher or parſon, vicar or curate lycenſed, ſhall fortune to preache anye matter tendinge to diſſention, or to the derogation of the religion and doctrine receyued, that the hearers denounce the ſame to the Ordinatyes, or the next Biſhoppe of the ſame place: but no man openly to contrary or to impugne the ſame ſpeache ſo diſorderly vttered: wherby may growe offence and diſquiet of the people, but ſhalbe conuinced and reproued by the Ordinary after ſuche agreable order, as ſhall be ſeene to him accordinge to the grauity of the offence. And that it bee preſented within one moneth after the wordes ſpoken.

6. Item, that they vſe not to exact or receaue vnreaſonable rewardes or ſtipendes of the poore Paſtors, comminge to theyre Cures to preache, wherbye they myght bee noted as folowers of filthye lucre, rather then vſe thoffice of preachinge of Charitye and good zeale, to the ſaluation of mens ſoules.

7. Item, if the Parſon be able, he ſhall preache in his owen perſon euery thre moneths, or els ſhall preache by an other, ſo that his abſence be approued by the Ordinary of ỹ dioces in reſpecte of ſickenes, ſeruice

or

or ſtudye at the Vniuerſities. Neuertheleſſe yet for wante of able Preachers and Parſons, to tolerate them without penaltye, ſo that they preache in theyre owne perſons, or by a learned ſubſtitute, once in euery three monethes of the yeare.

Articles for adminiſtration of prayer and Sacramentes.

FIrſt, that the Cõmon prayer be ſaide or ſonge decently and diſtinctly, in ſuche place as the Ordinary ſhall thinke meete for the largeneſſe and ſtreightneſſe of the Churche and quire, ſo that the people may be moſte edified. 8.

Item, that no Parſon or curate, not admitted by the byſſhoppe of the dioces to preache, do expounde in his owne Cure or other where, any ſcripture or matter of doctrine or by the waye of exhortation, but onely ſtudy to reade grauelye and aptlye, without any gloſinge of the ſame, or any additions, the homilyes already ſette owte, or other ſuche neceſſary doctrine as is, or ſhalbe preſcribed for the quyet inſtruction and edifycation of the people. 9.

Item, that in Cathedrall churches & colledges the holy Communion be miniſtred vpon the firſt or ſeconde ſonday of euerye moneth at the leaſte. So that both Deane, prebendaries, preeſtes & clerkes, do receyue: and all other of diſcretion of the fundation, do receaue foure tymes in the yeare at the leaſt. 10.

11. Item, in the ministration of the holy Communion in Cathedrall and Collegiat Churches, ỹ principall minister that vse a Cope, with Gospeller and Epistoler agreeably: and at all other prayers to be sayde at that Communion table, to vse no Copes but Surplesses.

12. Item, that the Deane and Prebendaries weare a Surplesse with a silke Hoode in the Quyer: and when they preache in the Cathedrall or Collegiate churche, to weare theyre Hoode.

13. Item, that euery Minister sayinge any publique prayers, or ministringe the Sacramentes, or other rites of the churche, shall weare a comely Surplice with sleeues, to bee prouided at the charges of the Parishe: and that the Parishe prouide a decente table standinge on a frame, for the Communion table.

14. Item, they shal decentlie couer with Carpet, silke or other decente couerlinge, and with a fayre lynnen clothe (at the tyme of the ministration) the Communyon table: and to sett the tenne Commaundementes vppon the East walle ouer the said table.

15. Item, that al communicates do receaue kneeling, and as is appointed by the lawes of the Realme, and the Queenes maiesties Iniunctions.

16. Item, that the fonte be not remoued, nor that the Curate do baptise in parishe Churches in any Basons, nor in anye other forme then is alredie prescribed

scribed, without chargynge the parent to be present or absent at the Christening of his childe, although the parent may bee present or absent, but not to answere as Godfather for his childe.

Item, that no childe bee admitted to answere a 17.
Godfather or godmother, except the childe hath receaued the Communion.

Item, that there be none other holidayes obserued 18.
vnlides the Sundayes, but onely suche as be set out for holidayes, as in the Statute Anno quinto & sexto Edwardi sexti, & in the new kalender authorysed by the Queenes maiesty.

Item, that when any Christian bodye is in pas- 19.
sing, that the bell be tolled, and that the Curate be specially called for to comforte the sicke person: and after the tyme of his passinge, to ringe no more but one shorte peale: and one before the burtall, and an other shorte peale after the burtall.

Item, that on Sundaies there be no shoppes opē, 20.
nor artificers commonlye goinge aboute theire affaires worldly. And that in all Faires and common markets, fallinge vppon the sunday, there be no shewing of any wares before the Seruice be done.

Item, that in the Rogation dayes of procession, 21.
they singe or saye in Englishe the twoo Psalmes beginninge, Benedic anima mea. &c. with the Letanye and Suffrages there vnto, with one Homelye of thankes geuinge to God, already deuised and diuided into foure partes, without addition of any superstitiouse ceremonyes heretofore vsed.

22. First, against the day of giuing of orders appoynted, the Bysshoppe shall geue open monitions to all men, to except against suche as they know not to be worthy, either for life or conuersation. And there to giue notice that none shall sewe for orders, but within theire owne Dioces where they weare borne, or had theire longe tyme of dwellinge; except suche, as shall bee of degree in the Vniuersities.

23. Item, that youlnge Preists or Ministers, made or to be made, be so instructed, that they bee able to make apte aunswers concerninge the forme of the Catechisme prescribed.

24. Item, that no Curate or Minister bee permitted to serue without examination and admission of the Ordinary or his deputy, in writing, hauing respect to the greatnes of the Cure, and the meetenes of the party: and that the sayde Ministers if they remoove from one Dioces to an nother, bee by no meanes admitted to serue, without testimonye of the Diocesan from whence they come, in writing, of their honesty, and ability.

25. Item, that the Bysshop doe call home once in the yeare any Prebendary in his Churche, or beneficed in the Dioces whiche studieth at the Vniuersities, to knowe how hee profiteth in learninge: and that he be not suffered to bee a seruinge or a waytinge man dissolutely.

Item,

Item, that at the Archedeacons visitation, the Archedeacon shall appoynte the Curates to ex- 26
tayne taxes of the newe Testamente, to bee conde without booke. And at theire nexte Synode to exacte a rehearsall of theym.

Item, that the Churchewardens once in ỹ quar- 27
ter declare by theyre Curates in billes subscribed with their handes to the Ordinarye or to the nexte officer vnder him, who they bee whiche will not readyly paye theire penalties for not commynge to Goddes diuine seruice accordingly.

Item, that the Ordinaries doe vse good diligente 28
examination, to foresee all Simoniacall pactes or couenaunts with the Patrons or presenters, for the spoyle of their glebe, tithes, or mansion houses.

Item, that no persons be suffered to marye with- 29
in the Leuiticall degrees mentioned in a Table set forthe by the Archebysshoppe of Caunterburye in that behalfe, Anno Domini 1563. and if any suche bee, to be separated by order of lawe.

30. FIrst, that al Archebysshoppes and Bysshoppes do vse & continewe their accustomed apparrell.

31. Item, that all Deanes of cathedrall churches, Maisters of Colledges, all Archedeacons, and other dignities in Cathedral churches: doctors, bachelers of Diuinitye and Lawe, hauing any Ecclesiasticall liuinge, shall weare in their common apparrell abrode, a syde gowne with sleeues streyght at the hande, without any cuttes in the same. And that also without any sallinge cape: and to weare typpets of sarcenet, as is lawfull for them by thact of parliament, Anno 24. Henrici octaui.

32. Item, that all doctors of Physick, or of any other facultye, hauinge any liuinge ecclesiasticall, or any other that may dispende by the churche one hūdred markes, so to bee estemed by the fruites or tenthes of their promotions: and all Prebendaries, whose promotions be valued at twēty pound or vpward, weare the like apparrell.

33. Item, that they and all ecclesiasticall persons, or other hauinge any ecclesiasticall liuinge, doe weare the cappe appointed by the Iniunctions. And they to weare no hattes but in their tourneinge.

34. Item, that they in theyre tourneinge do weare theire clokes with sleeues put on, and lyke in fashion to their gownes, without gardes, welts, or cuts.

Item,

Item, that in their priuate howses and Studies, they vse their owne liberty of comely apparrell. 35

Item, that all inferiour Ecclesiasticall persons shall weare longe gownes of the fasshion afore-sayde, and cappes as afore is prescribed. 36

Item, that all poore Parsons, vicars and curates do endeuor themselues to conforme their apparrell in like sorte, so soone and as conuenientlye as theire abilitye will serue to the same. Prouided that their abilitye bee iudged by the Bysshop of the Dioces. And yf theire abilitye will not suffer to buye them longe gownes of the forme afore prescribed, that then they shall weare their shorte gownes, agreable to the forme before expressed. 37

Item, that al suche persons as haue ben or be Ecclesiasticall, and serue not the ministerie, or haue not accepted or shall refuse to accepte the othe of obedience to the Queenes Maiestie, doe from henceforth abrode weare none of the sayde apparrell of the forme & fasshion aforesayde, but to go as mere laye men, till they bee reconciled to obedience: and who shall obstinately refuse to do the same, þ they bee presented by the Ordinarye to the Commissioners in causes Ecclesiasticall, and by them to be reformed accordingly. 38

Protestations to be made, promised and subscribed by them that shall hereafter bee admitted to any office, roome or cure in any Churche, or other place Ecclesiasticall.

39 IN primis, I shall not preache or publiquely interprete, but onelye reade that whiche is appointed by publique authoritye, without speciall licence of the Bysshoppe vnder his seale.

40 I shall reade the seruice appoynted, plainly, distinctly and audibly, that all the people may heare and vnderstande.

41 I shall keepe the Register booke accordinge to the Queenes Maiesties Iniunctions.

42 I shall vse sobrietye in apparrell, and specially in the Churche at Common prayers, accordinge to order appoynted.

43 I shall moue the parishioners to quiet and concorde, and not geue them cause of offence, and shall helpe to reconcile them whiche be at variaunce, to my vttermoste power.

44 I shall reade dayly at the leaste one chapter of the Olde Testament, and an other of the Newe with good aduisement, to thincrease of my knowledge.

45 I do also faithfully promise in my person, to vse & exercise my office and place to the honor of God, to the quiet of ꝑ Queenes subiects within my charge, in truth, concorde and vnitye. And also to obserue,

keepe

Vow shall not proclayme bid or obserue nor willingly
suffer ꝑ̄ ꝑishioners to obserue any holye dayes
or fastinge dayes heare to fore obserued or not
appointed by the new Kalender of the booke of comon prayer
to be vsed or kepte no holy dayes or fastinge dayes nor

keepe and mentayne suche order and vniformity in all externall policye, Rites and Ceremonies of the Church, as by the lawes, good vsuages and orders are allready well prouided and established.

I shall not openlye intermedle with any artificers occupacions, as couetously to seeke a gayne thereby, hauinge in Ecclesiasticall liuinge to the somme of twenty Nobles or aboue by yeare. 46.

Agreed vpon and subscribed by

Matthæus Cantuariensis.
Edmundus Londoniensis.
Richardus Eliensis.
Edmundus Roffensis.
} Commissioners in causes Ecclesiasticall.

Robertus VVintoniensis.
Nicolaus Lincolniensis. With others.

Imprinted at London by
Reginalde Wolfe.

Iff Salomons wisdome, with Cicero his eloquence, and Maisters [illegible]
meane granted me, yet weare it not sufficient, by any maner of meanes
throughlie to declare, what unfained good will hath smothered, and
lurked within my burninge breste, ever since I thoughte, where that
comely grace, wherein the rose and the lillye, I saye, have equall
superioritie, am so longe inwardlie burned, till all my bodie, it hath
inflamed, which am like to be utterlie consumed, unles some drops
of your singuler curtesie and good nature, mitigate my woundes and
deadlie paynes. So is hit, good frind and I hope it is not unknown,
that my contenance ofte tymed among you, is an evident witnes, my
true harte, which serveth and honoreth you onlie, and none other;
yet whose curtesie, gentlenes and dealing I stande at, the grace and
remedie, to call and speake unto you, wisshing that I maye be so
happie, to finde favoure at your handes, As I am desirous, to yelde
my selfe wholie to your service, and all your commaundementes to
accomplishe. But oh alas, in the meane time, griefe me [illegible]
passion me followeth, dispaire me distrayneth, death me [illegible]
payne me tormenteth, thought me overwhelmeth, desire me [illegible]
[illegible], [illegible] me [illegible], my hope will not [illegible] me, and
none but you onlie may [illegible] the cause thereof; Oh, what am
I therefore, and surelie the inward griefe which in my minde
I have hereof is far much more greater, than this which I
have here described unto you, Take it well I beseche you,
that in my whole minde is [illegible]; Oh how happie were
I, if I mighte but purchase the [illegible], of your [illegible] and
[illegible] handwritinge, and (alas) till then I shall dye, livinge.